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THE

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American Baptist Board of Foreign Missions.

Burmah.

JOURNAL OF MR. KINCAID.

Our last extracts from Mr. K.'s journal may be seen at p. 32. Of the prospects of the mission at that time, Mr. K. writes as follows, under date April 6: "The gospel is often preached in zayats and market places, to listening crowds. The prospect perhaps has never been better. Princes and noblemen often see me, and converse with me. All know what I am about, and all are kind to my face, however they may ridicule me when gone. It is two years to-day since we bid adieu to Rangoon, and the kind providence of God has been continually over us. Through the mercy of God we have been permitted to preach the gospel to some hundreds of thousands, who before had never heard of God and eternal life. Before our eyes a church of Christ has risen up, all natives of Ava: two of these are daily preaching Christ to their countrymen." The following journal gives the principal events of the ensuing six weeks.

Ava, April 7, 1835. Among others had several visiters from a neighboring city. They had read the View, and Catechism, a year ago, and had heard much said among the people, about this new religion.

8. Gave away 120 tracts to visiters at the house, and gave only one tract to a person. Among my visiters, was one man, who, together with insulting language, threatened me with the vengeance of the rulers. "No king, if he were wise, would allow a foreigner to pull down and destroy the religion of the country."

9. Had several visiters, and, among them, some whose principal object appeared to be to get medicine for sore eyes. It is very distressing to see so many afflicted with ophthalmia—I attribute the prevalence of this disease in Ava, to the glare of the sun, and partly to the dust and smoke, which is certainly enough to ruin common eyes in a few years, even allowing there is no other cause. I have had the pleasure of relieving a good many, and in some instances it has created a good impression in favor of the gospel.

Absurdities of Burman books generally unobserved—the cause:—Freethinkers.

11. Gave away 60 tracts to people who called at the house, and yesterday about the same number. Urged the importance of reading attentively, and with an earnest desire to know the truth, as the only way to receive real benefit. Although the Burmans are called a reading people, and perhaps properly, when compared with other heathen nations, yet I am confident the greater part read without reflection. As an instance of this I will mention a circumstance which took place under my own eye. A Burman of more than ordinary talents was one day reading one of their own books, in which a description of one of the celestial countries was given. The writer describes the king, his house and his garden. The garden he places about 300 miles from the house, and describes the king as daily going there to spend the heat of the day, refreshing himself among its bowers and cooling fountains. The writer apparently wishing to do away any objections which might arise on account of the distance, provides an elephant for his majesty, the length of which is more than 400 and the height more than 500 miles. The whole story, with all its circumstances and embellishments, was spread over two or three

pages of palm leaf, and the man of whom I speak discovered no discrepancy. I asked him to read it over again; he did, and then remarked, that he considered it only a fable. I inquired, why does not the king walk to his garden? He replied, "It is so far that it would exhaust him." And will it not exhaust him to get on to the elephant? Then, for the first time, he discovered the absurdity of the story. Burman books are all made up of fables and the most extravagant romance, and being considered sacred, they are read with avidity, and for the most part without thought.

14. Gave away about a hundred tracts, in a village two miles west of the city. Though many were not disposed either to listen or read, yet the larger number gave good attention. Some said they would like to hear more on the subject.

15. Inquiry is not altogether asleep in Ava. As an evidence of this, a company of metaphysicians are trying to find discrepancies in the history of Christ, and are drawing up a list of hard questions which they are quite sure will puzzle the American teacher. Some of these logicians I disputed with, about four months ago, and preached to them Christ, the wisdom of God, and the power of God to all who believe. The pride of man does not readily yield to the humbling truths of the gospel, yet something is gained when haughty infidels sit down to examine its claims; for every effort of this kind awakens convictions that there is a more excellent way than they have yet known. Through Ava, and the neighboring cities, there are a great number of men, particularly among the higher classes, who are *free thinkers*. They do not openly oppose Boodhism, yet despise it in their hearts. These persons, when brought in contact with the gospel, quickly yield to the truth that there is one only living and true God; but the doctrine of the *Cross* is to them foolishness.

16. Between 20 and 30 called in the course of the day, and asked for books, and some of them listened with much apparent attention to what I had to say.

24. For several days past, have suffered much with head-ache, so that I have only been able to attend to those who have called at the house. Ever since my severe illness last year, have felt a pain over my left eye, and since the warm season began, it has increased to such a degree, that at times I have been unable to read or write. Have more or less visiters every day, to whom I give books, and explain the way of life; however, it is seldom anything occurs worthy of particular attention.

Interview with Shans.

25. Had a long conversation with eight Shans, who called at the house. They belong to the body-guard of a Shan prince, who is now in the city. They are all fine looking men, and one of them is very intelligent. Besides reading and writing his own language, he read and spoke the Burman with ease. He gave me the Shan alphabet, 10 vowels and 17 consonants, and wrote a number of words and sentences with definitions in Burman. I tried to employ him as a teacher, but his situation was such that he could not leave his prince. He had never before seen any of our books, but had heard, and said himself and companions wished to read. —I gave them tracts, and afterwards conversed till quite tired out. Two of these men could not read Burman, but had relatives who could, and they begged so hard for a tract to take home to these friends, that I could not refuse. These little messengers of truth may scatter some *seed* among the Shan mountains, that in years to come will yield fruit to the glory of God. The Shans are numerous—Nine principalities are tributary to the king of Ava: besides, there are two or three independent princes. When, O when will the time arrive to unroll the banner of Christ in the midst of this interesting people! Here, just at our door, is a whole nation in whose language the words of eternal life are unknown. O God! have mercy on the Shans —lift the curtain that shuts them out from the special prayers of thy people and from all the means of grace. Let their snowy mountains and fertile vallies be made joyful with the message of life, for the Savior's sake. Amen.

26. Lord's-day. Had only four persons at worship besides the native brethren and school children. Preached from the words "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

Several visiters at the house during the day: some were inquisitive; others pretended to be entirely indifferent.

Conversation with priests—Idolatrous Festival—Discouraging circumstances.

27. Between 30 and 40 priests called, and, what was not common, all be-

haved civilly, asked for books, and listened while I read and explained the 17th chapter of Acts, from the 16th verse to the 32d. When this passage was read, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device," one of them said, "Are you not afraid to preach in the royal city?" No: because it is eternal truth, and no efforts of men can overturn it.—"But if men cannot overturn it, they can kill you."—The one eternal God, who made of one blood all nations of men that dwell on the earth, has commanded to publish His holy law in all the world, and He will take care of those who preach the divine word, so that there is nothing to fear.—"You would not be so courageous if put into prison once."—I cannot say about that; but why should I be put into prison?—"We do not say you should be; but for preaching against idols you might get irons on your feet." I am not concerned about that, yet I fear you will reject the living God, and continue to worship idols till you go down to hell. "Do you think all who worship idols will go to hell?" Can idols save you from your sins? Can idols make you holy? If they cannot, you live in sin, and die in sin—if you die in your sins, where God is you cannot come. "Are those who believe in God, saved from their sins?" Yes. God so loved the world, that he sent his only begotten Son into the world, that whosoever believeth in him might not perish but have eternal life—"What is eternal life?" It is to be free from every calamity, and enjoy the favor of God for ever and ever. "Do you say there is no transmigration?" There is no change after death; the wicked, with all the nations that forget God, are turned into hell, and those who love righteousness will go into life eternal. "Do you really believe this doctrine?" Yes; it is the word of God. "Do all foreigners believe this doctrine?" Not all. "Why not?"—Some are the children of the world, and they do not take heed to the things of God. I then explained, at some length, that change which is wrought by the Holy Spirit; to all of which they listened with much attention.

May 1. Have had but few visiters for some time—It is partly owing to a festival, which is held in honor of a marble image of great size, made at the king's expense. It has been in the hands of the sculptors for some years, and is just finished. The whole country is taxed on the occasion, from the prince to the poorest peasant. It is considered the greatest festival ever known in the empire—princes of the blood, tributary princes, nobility of all grades and myriads of people, are in attendance. Music, dancing, masquerades, fire-works, and all kinds of feats, some of which are truly barbarous, are practised night and day. All business is laid aside. A perfect mania reigns among all classes. Thieves and robbers are taking advantage of this confused state of things, and depredations are becoming alarmingly frequent—No one dares go into the country, unless in company with a considerable number of armed men. Robberies have been committed within a few nights past, all around us, but no one has been murdered.

2. About 2 o'clock in the morning, a powerful effort was made to force open our front door, but a kind Providence watched over us. A stout iron hook which held the door, was bent nearly double.

Had about thirty visiters during the day. They asked for books, and some of them were disposed to converse.

5. Made a short tour in the western part of the city in the morning, and found many willing to listen.

During the day about 40 called at the house, and I gave to each one either the *View* or the *Balance*.

6. Among others who came to the house, were two men who live about a hundred miles to the north of Ava. I soon ascertained that they had either read or heard considerable about the Christian religion. They said it was no small thing, to condemn the Burman religion, for they had been brought up from infancy to believe Gaudama was god, and that his doctrine was true, yet as they had read about a Being who is subject to no infirmity, and who made the heavens and the earth, they felt anxious to examine the subject well. I gave them three tracts, and the gospel by Luke and John. May the Spirit of God which once came down on an unorganized world, separating between the light and the darkness, and bringing order out of confusion, rest upon the dark minds of those inquiring heathen, and teach them the way of life through Christ.

8. Few visiters the two days past. Held our prayer meeting this evening in view of the coming Lord's-day.

9. Only three persons at worship besides the native Christians and school

children. How unlike the Lord's-day in America, where listening thousands meet. On every side of us is the sound of drums, of singing, of dancing, and all in honor of gods that have eyes, and see not, and ears, and hear not.

14. Have given away about 150 tracts in five days, part to persons who called at the house. I cannot say that I have seen anything particularly interesting during this time. I feel exceedingly depressed—darkness seems to be gathering round more thickly than ever—many that appeared to be good inquirers, have gone back, and a general apathy appears to exist. Ko Kai, who has been my only hope as an assistant, is quite ill, and able to do nothing, or next to nothing, and I fear will never be any better. Ko Gwa does what he can, in his neighborhood. Since Ko Shoon and Ko Sanlone left me (more than a year,) I have been without any efficient assistant. When I reflect how little is doing to enlighten the many thousands who throng this city, and the hundreds of cities and villages around, I feel greatly distressed. My health is not very good, and last night I got no good sleep, my mind was so agitated on this subject. As soon as I fell into a slumber, I imagined myself surrounded by thousands dead and dying. I fled from one place to another, but in every place death reigned—this would arouse me, but as soon as my eyes were closed, the same heart-sickening image was before me. When I had two faithful assistants, and some hundreds were hearing the gospel daily, I felt animated and happy. I saw multitudes moved as by one spirit, to inquire about God, and eternal life. But now, alas! how changed! the city given over to idolatry; but little strength myself, and no one able to render me assistance. O God! have mercy on Ava, have mercy on the surrounding cities and country. Have mercy on those who come not up unto the help of the Lord against the mighty. Have mercy on those who hear the cry "come over and help us," and yet will not come; let not the thousands who are here perishing in their sins, rise up against them in the day of judgment.

15. During the day about forty called and asked for books. Several paid good attention to what I said, and asked many pertinent questions, but one man was very abusive. After asking for a tract and receiving it, he threw it down on the floor, in the most contemptuous manner, and then said sneeringly, "Is this your law?" I said No: it is the Law of God, which you despise. The greater part of Burmans are civil, yet occasionally I meet with those who are anything else.

16. Gave away about 30 tracts. Just at evening seven young men called, said that some weeks ago the Balance fell into their hands, and they had read it through attentively, and now felt anxious to read more. They said "We know idols do not represent God, but are images of men."

18. Gave away about 40 tracts, probably half of them to priests. One of them said "Why do you stay here,"—"the Burmans will not forsake their own religion. If they believe it, they will still keep to their ancient customs, so as not to be ridiculed and called heretics." The Burmans did not once believe in Gaudama, why do they believe in him now? "Because Lord Gaudama preached the true law." Some things he preached are true, but many things he preached are false. "Did not Jesus Christ preach some things that are not true?" No: not one thing, read and see; the most learned men have tried to find out something false in the preaching of the Lord Jesus Christ, and they never could find any thing of the kind. Learned men of different nations have tried, and searched every way, to make out something false in the sacred books but can find nothing. Now read and search for yourself. He took a tract, and Luke and John.

19. About twenty called in the course of the day, but none of them appeared to feel much interested in what they heard.

20. The Mekara prince sent three men to the house, with a dish of mangoes, and asked the favor of a little coffee and a sheet of paper, also requested me to call on him soon. His eldest son sent for "a book about Jesus Christ"—said he had read the small book I gave him, and that I had promised him a large book. I did promise him a large book, one time, when at his father's, and so I sent him a bound copy of the Digest.

The three men listened to my instruction a long time, and then asked for tracts for themselves.

LETTER OF MR. KINCAID, DATED MAY 22.

Festival continued—Native Assistants—Inquirers—General State of the Mission.

The royal festival yet continues, and probably will for some weeks longer.

Persons of all classes are called upon to do their part, and the amount of money and other property expended on this occasion is altogether incredible. Nothing is left undone to make the entertainment grand and inviting in the eyes of the heathen. As you would suppose, it has a deadly influence on the work in which we are engaged. I have felt very much distressed in view of the present state of things, and would gladly refrain from writing for the present. I see no bright side: it is like a deadly pestilence; all ages and all classes are brought under its demoralizing influence. I have seen much of heathen depravity before, but never any thing like this; it is like a sea, driven into madness by an angry tempest. The common barriers are torn away, and the flood carries everything before it. Never before did I feel the impotence of human efforts. Reason is despised; arguments are powerless, and compassion is treated with contempt. I have and do still feel exceedingly distressed. Many, for whom we cherished the hope that ultimately the grace of God would take root in their hearts, have gone back, and now ridicule and blaspheme the name of Christ. Some, whom we thought near the kingdom, are at a stand, and appear quite indifferent about their own eternal welfare. At times I feel quite discouraged, and can only in agony cry, "Lord, save, or the people perish." Repentance seems to be hid from the people; and yet I often fear it is for our own want of faith and devotedness that the blessing is withheld.

I am happy to inform you that the native Christians all continue steadfast in the faith, and are punctual in attending worship on the Lord's day, and other meetings of the church. They are brands plucked from the burning. Ko Gwa is doing what he can in his part of the city. He keeps a bundle of tracts in his house, and gives to those who manifest a disposition to read and investigate the subject. Many call on him, and to them he reads and explains. Being well read in Burman books, he points out their errors and their want of truth. His efforts are blessed. Several of his neighbors have become thoughtful. From being a proud, haughty man, he has become a meek, lovely Christian, and when he comes to have more knowledge of the Bible, he will be more useful.

Ko Kai, who has been my principal hope as an assistant, and whom I have kept making little excursions, and then relieving me in the verandah, has been ill for some time, and though he gets to the house nearly every day, he has strength to do little or nothing. I think consumption is bringing him to an early grave. About four months ago I succeeded in removing his cough, but it has returned, and appears to be beyond the reach of any curative remedy. His spirit is so lovely, his deportment so amiable, and his talents so high, that we have always looked upon him with peculiar interest, and have indulged the fond hope that hereafter he would become eminently useful. I am left, therefore, without any aid. I have to be bishop, preacher, catechist, tract distributer, &c. &c. I think on an average about 30 persons call in a day, to get books, to dispute and to hear. Some come professedly to dispute, but the greater number come to get books, and the most of them will listen; yet I seldom find any who appear interesting. Yesterday morning two men from the Palace came to the house before sunrise. One of these men called on me two or three months ago, and I have often heard of him since, that he was reading and investigating the tracts I gave him. They remained till nine o'clock, and both appeared very well. They are intelligent men, and one of them is a first-rate Burman scholar. They have given up the worship of idols, and profess to believe in the living God, but I found them entirely ignorant of the way of life through Christ. I read and explained about Christ the Savior of sinners, and told them of his dying on the cross for men, and rising from the dead on the third day, and that Christ alone can save us from sin, and give us peace of mind. They listened earnestly, and I pray that the Spirit of God may teach them what no words of man can impart. The learned Brahmin of whom I have formerly spoken, often calls, and yesterday he spent nearly the whole day with me. Among other persons who called yesterday, was a Mahometan who defended with much zeal the creed of the Impostor. The Brahmin took sides with me in exalting the Lord Jesus, and his soul-purifying doctrines. "Look at Mahomet," he said, "did he not build up his religion in blood? and do not all his followers believe it is right to kill those who do not believe in him?" "Look at the Lord Jesus Christ; he did nothing but preach and cure the sick, and did he not teach his disciples to love all men, and to do no violence; and if they were

beat on one cheek, to turn the other?" The Brahmin appears to be a real Christian in heart, but he has not courage to renounce caste.

Mrs. Kincaid's school is rather prosperous than otherwise—the whole number of scholars is 18, though only 11 have been in school at any one time. 5 of the scholars are girls, and one of them has turned out bad, through the influence of a wicked mother. We could have a larger school, but I have felt unwilling to be responsible to the Board for the expense, as provisions are very high, about three times higher than in Maulmein.

Government men are friendly, though when their officious underlings inform against me, they pretend to be angry. I have just rented a house for the coming year, and no man dares rent a house to a white foreigner, without permission from government. Several princes, too, often send to me, and I am invited to call on them; this they would not dare to do, if government was hostile. I daily give tracts to those who call, and government men know all about it, yet no notice is taken of it.

Mr. Kincaid adds:—

While the Holy Spirit's influence is shared so largely in America, we are confident that prayers more pure, and more enlarged, will be made without ceasing for a *world that lies in darkness*, and among other portions, proud, perishing Ava will not be forgotten.

MR. CUTTER'S JOURNAL OF A TOUR ON THE DAH-GYIENG.

(Concluded from page 81.)

Kara—Da-ma-tha—Za-ra-na.

May 2. This morning reached the village of Kara, containing about 50 houses. Went on shore at the landing place, where there are about 10 houses, and left one assistant to preach to all who felt disposed to hear, while I went over with the rest to the main village. We were received with much politeness by the chief. At my request, he called in a number of his neighbors, to whom I talked and read for some time, and then Dea. Myat Kyàw preached to them for about an hour and a half. We afterwards had considerable desultory conversation, and left them with a few tracts. Left the place between 2 and 3 o'clock, and arrived off the village of Da-ma-tha a little before sundown. Visited a large cave there, in one of the mountains, filled with images of Gaudama, with broken heads, legs, arms, &c., and a few entire.

3. Went up into the village of Da-ma-tha this morning, and found one or two who listened tolerably well; but for the most part they exhibited a careless indifference. Notwithstanding their indifference, however, we preached the gospel to four different groups, comprising between 40 and 50 men, besides women and children. One young man came to a zayat near the boat, and asked a great many questions, which being answered to his satisfaction, he appeared to receive the simple truths with all his heart.

After worship went down to the large village of Za-ra-na, containing about 300 houses. Here the assistants took two different routes, and I took a third. I read, talked and disputed with three different groups, who listened with respectful attention. The assistants also met with as favorable a reception. Two or three seemed to be considering, but they have much to contend with;—the hostility of their immediate friends and the priests, seem to hedge up their way. We were able to give away but very few tracts; the people seemed willing to *hear* them read, and often asked us to read to them, but did not dare to take them to read for themselves. I have been told that the priests have forbidden any one's receiving a tract, and that the people would commit a great sin if they did not obey.

4. Early this morning went upon the tide to the west side of the river, opposite Da-ma-tha, an island separating them. There are two villages here containing about 50 houses. Went to the north village first. Soon collected an assembly of about a dozen, to whom I made known the message I had for them. It was received with respectful attention, and one or two appeared deeply interested. I had the satisfaction of hearing the oldest of the circle declare publicly that he did not believe in Gaudama nor images; but that there is an eternal God, who made and sustains all things. I inquired,—since that was his belief, why he did not come out publicly, and renounce all fellowship with his friends in the worship of idols. He replied, he merely went through a *few* ceremonies once in a great while, but he did not intend to worship Gaudama or his images in so doing. I exhorted him to be frank and faithful, and if he really did believe and worship the eternal God, to keep his commandments, and come out publicly, and tell his

friends and neighbors he could no longer join in their superstitious ceremonies, and give them the reasons, plainly, why. I told him moreover, that to believe there is a God, and to love and fear that God, are two quite different things; and that in order to enjoy eternal happiness, he must read carefully the word of God, and take that as the rule of his conduct.

At the south village the chief resides. He collected a number of his people together, and they heard a good deal of the gospel, but the truths did not seem to reach their hearts. Encountered a priest, who seemed to be as ignorant as a child of the Burman scriptures, and of every thing else. I exhorted him to open his eyes and behold the light—to believe and worship the eternal God, that he might inherit everlasting life. A number of his parishioners were around, and listened with deep attention. One young man followed the assistants around to two or three places, and exhibited some signs of being convinced of the truths we declared.

Kaw-then—Za-ta-pyen—Return to Maulmein.

5. In the night, dropped down to Kaw-then, a village of ten or fifteen houses. Early this morning we went up into the village, but not finding the chief at home, we went around from house to house, making known the glad tidings of salvation. Found two elderly women who received the word with joy, and made a great many inquiries respecting the manner in which the eternal God should be worshipped—His laws and requirements obeyed, their nature, &c. &c. The husband of one of them was very much opposed, but did not try to intimidate her. After we had left the house, the man who was cooking our rice, heard them disputing together quite warmly. He said—Do not investigate nor inquire about this foreigner's religion, but be contented with the religion of your parents and forefathers. She replied—Why not? May we not know who is the true God? The words which they say are good—I like them; I like the doctrine—one God, the Creator of all things—subject to neither sickness, old age, nor death, and who is never annihilated. She wanted we should stop two or three days, and tell more about this God and Savior. I told her where we lived, and she promised to come and hear more.

In this village they were holding a nat feast,—some one in the neighborhood being sick. They had rice, various kinds of curry—fruit—cakes, &c. These are *offered* to the nat, who has the control of diseases, &c., but are *devoured* by the people. A very neat temporary shed was erected, and in the centre an elevated platform, with a canopy covered with various colored cloths. At one end of the shed was an altar, where they had candles burning, and on which the offerings of eatables, flowers, &c. were placed. A young man was in the middle of the platform, dressed in the attire of a woman, decorated with various ornaments. He was going through various manœuvres, while a Burman band was playing some native airs. Chillies or something of the kind had been applied to his eyes to enable him to weep. While these ceremonies are going on, the nat enters the man, and he begins to tremble and shake exceedingly. An old woman then inquires of the nat, why he has visited the afflicted person, and what must be done, in order for his recovery. He replies, he must be well fed, large offerings must be made to the pagodas, priests, &c.; (the question is not put, nor the answer given, with an audible voice.) The company then spend two or three days in dancing, chewing betel, smoking, &c. &c. I succeeded in arresting their attention for a little while, and told them of an eternal God, who alone could heal the diseases of the body, and save the immortal soul. They said my words were very good, but they must follow the customs of their ancestors, even if they suffered *nga-yey* (hell) as a consequence.

About 3, reached Za-ta-pyen, composed of two villages, divided by a creek, containing between 200 and 300 houses. The governor was not at home, and I was therefore unable to collect an assembly at his house, as I had hoped. I however, succeeded in collecting two circles, where Dea. Myat Kyàw preached in Taling. The other assistants also preached in two or three other places. Towards evening I walked through the west end of the village, and talked with a few individuals, but they all repeated the old story—We worship as our ancestors did, and do not want to change our customs. There is but very little interest manifested in this place at present, but in building houses, selling paddy, &c.

6. This morning went on the east side of the creek, and talked with every one who would listen, and offered tracts. Met with some violent disputants—a great many who heard the truth in

silence—and one man who appeared to think it was a subject worthy of consideration. Came in contact with a priest, who talked a few minutes, and then said it was enough. Offered him a tract, which he declined receiving.

Left this place at half past 10, and in about half an hour reached a small village containing half a dozen houses. Went around and collected the people to the house of the oldest man, and we talked with them between two and three hours. The old man listened with deep attention to every word. He made a great many inquiries, and there is reason to hope the Spirit accompanied the truth to his heart. After we had got through, he said he had been living in sin all his days, and worshipped dumb idols, which could do him no good. He said he would worship them no more, but worship the eternal God. By the side of the mat where he sat, there was a small stand, where he was in the habit of making daily offerings to the nats. He said he would make no more offerings, but would morning and evening pray to the eternal God. I have every reason to believe he is one of God's chosen ones. All the rest of the villagers are his children and grandchildren, and listened with attention because their head seemed so much interested. Below this, stopped at one large village, but could do but little, as the people were preparing for a play in the evening. However, had a long talk with several.

7. At 1 o'clock this morning reached home. The rains have fairly set in now, and I shall be unable to take another tour at present. I hope and pray that the Lord will follow with His blessing the means which have been used, and to His name be all the glory.

JOURNAL OF MR. BENNETT.

Missionary Society—Temperance Efforts—Religious Interest among the Soldiery.

Maulmein, March 22, 1835. A very good attendance at Bible class. In the evening had a larger assembly at English worship than usual, and from the attention, &c., there are very encouraging symptoms of a revival. One or two seem a little impressed with a view of their sinfulness, and we hope they will get a "soul-refreshing view of Jesus and his love."

23. As the efforts of the English church to do good in a missionary society, have been heretofore confined to themselves, and a great part of the church have been removed with the 41st Regiment, a general meeting for *all* who felt disposed to aid the advancement of the Redeemer's kingdom, was held at the chapel. The object, &c., was stated to the meeting, and several remarks elicited, when the organization of a society was proposed to be effected on the 30th instant.

30. Met at the chapel with a large attendance, proceeded to adopt rules for the guidance of the Missionary Society, and elected officers for the year. All persons who contribute *any sum monthly*, are considered members—and those who feel disposed to aid the cause of Christ, and are not willing to become members, can make donations to the society. From what was manifested at the meeting, I hope they will be able to raise a few hundred rupees in the course of a year. A good benevolent spirit was certainly manifested.

April 2. Attended an extra church meeting, when one of our active members received a letter of dismission, as he is removed to the Madras coast. We have had very sharp lightning, with thunder to-day. It struck the great pagoda, but did no other damage than to shiver to pieces a pot, placed under the great umbrella, and *said* to have contained the jewels, &c.

6. A very interesting monthly concert. Br. Vinton present.

11. There seem some tokens for good among the English soldiers. There are *six* very hopeful inquirers, and the brethren seem a little stirred up. Among the pupils of the school, also, there is a seriousness, and we hope and pray it may not depart, as does the morning dew.

12. To-day being full moon, is a great worship day, and multitudes, dressed in their finery, throng the pagoda, bowing down to idols of their own manufacture, and vainly imagining that, by so doing, they are made better, and their future happiness increased! Our brethren have been out, and many tracts have been dispersed, and some of the heathen pointed to the great Sacrifice offered for sin. In the evening br. Vinton administered the Lord's supper to the English church. It was a very pleasant season. Some of the Karen church were present, and partook with us.

13. Sabbath school concert, a very full attendance, and an interesting season.

15. Had some conversation with one of the school-boys, who seems convinced

of sin, and desirous to be saved. He is young, and exposed to many temptations. May the Lord guide him into all truth.

20. Regular church meeting. Two more of our most active brethren about to leave us for Penang. We shall miss them much in the Missionary Society, as well as in our social meetings. As the temperance effort has been heretofore confined to the church, I understand it is proposed to have a temperance meeting on Wednesday evening, and invite all to lend their aid to the cause, who can be enlisted.

22. Put up 643 Burmese and English tracts for br. Steevens, to take to Penang, and prayed the Lord to make the little messengers useful. Drew up a pledge for the temperance meeting, and obtained thirteen signatures, and at the meeting this evening read and talked on the subject of temperance—at which meeting several stated *they* were once drunkards, but now temperate. and they called upon all who were present, and who habitually took their *drams*, to leave them off, and they would feel better, and enjoy better health. A small beginning is now made in the temperance cause, and we hope it will prosper. Yea, verily, we *believe it will prosper*.

25. Another immortal soul has been hurried into the presence of Him, who has said, "No drunkard shall inherit the kingdom of God." He had been warned to leave off his intemperate habits, and when in the hospital a few weeks before, the surgeon told him he must leave off drinking ardent spirits, or it would kill him. He did leave off for a time, but was obliged to go into the hospital again soon after, and one day towards evening, on returning to the hospital from his supper, he was taken delirious, and in a few hours was a corpse. An examination of his body after death showed that he had killed himself with strong drink. He had, the day on which he died, drank *four* drams. His brain was filled with ardent spirits, and the internal structure of the system eaten and diseased from the use of strong drink. Thus drunkards destroy themselves.

27. A very full and interesting temperance meeting this evening. An account of the death above related, was given by the quarter master serjeant of the regiment. Two resolutions were passed on the subject of temperance.

May 5. Heard to-day of the death of sister Dean, at Singapore. How mysterious are the ways of Providence! Our dear sister had not yet been permitted even to reach the field where she hoped to live and labor for the heathen, ere she was called home to glory.

6. A soldier called to-day, who was once a member of the English church here, but was excluded for drunkenness. He seems truly penitent, and has, for a long time, ceased to drink ardent spirits, and desires to be restored to the church. He seemed to feel his sin, and his conversation was good; if he feels as he expressed himself, (for God only can judge the heart,) I hope he has been forgiven.

7. One of the members of the 62d Regiment called to-day. He thinks he experienced religion about three weeks ago. His account of what the Lord had done for him was clear and satisfactory, and he stated his desire to be baptized.

12. Another soldier called to-day, who seems to be an inquirer after truth. There are four or five who are thoughtful. O, for the descent of the Holy Spirit in a copious shower, and that the soldiers here may become good soldiers of king Jesus.

14. Another temperance meeting, and very well attended. I read the report of the Committee in the House of Commons; and made remarks, &c.

Native Baptisms—Death of Koon Doot.

24. Lord's-day. Heard Mr. Judson preach in Burmese, and witnessed the baptism of a native convert, who has come out in the midst of much opposition; his wife, and daughter, &c., present, reviling him, and endeavoring to shake his confidence in God. At my Sabbath school this afternoon, this occurrence illustrated our lesson very forcibly. Matt. x. 32—42.

June 1. Attended monthly concert at the chapel, and afterward at the mission compound—both good seasons—the children of God seem to be awaking.

5. A letter from our esteemed brother W. H. Pearce, of Calcutta, stating the call for a mission in Assam, seems to be the absorbing subject just now. The Lord seems to open a wide door for missionary operations there, and very probably, from thence to China, on the west, via Yunnan.

7. Another native baptized by Mr. Judson, the wife of Moung Shwa Hmong, the Chinese assistant, formerly with brethren Boardman and Mason, at Tavoy. Had a full and very interesting Sabbath school. When the children evince a desire to learn, the

labor of instruction is easy. It is my daily prayer that the Lord would impress the minds of these youth with heavenly wisdom.

8. A more interesting Sabbath school concert this evening at the English chapel than usual, and the attendance better.

14. Saw Mr. Judson baptize two more natives to-day. In the evening the death and sufferings of our Lord and Savior were commemorated at the English chapel. It was an interesting season. Two Armenian brethren were present, the fruit of the mission at Bagdad, one of whom was baptized by the Rev. Mr. Groves.

18. Koon Doot, the second Karen convert baptized north of Maulmein, was buried to-day. He died of the small-pox. Never shall I forget the time when he was baptized, surrounded by many of his countrymen, in full view of two Karen villages, and at a time when but few had heard of the death of Jesus, and of everlasting life through him. Having known him from that time to his death, I feel a satisfaction in the reflection, that his evidences of a change of heart, which he has given by his life, are good, and his happy spirit is now, I trust, before the throne. He had been employed, for the last three years of his life, in the printing department, where he was found faithful, and very useful.

25. Another temperance meeting, better attended than any former one. Many *temperate drinkers* have broken off the habit, and more have it in contemplation.

26. A young man of the Regiment, an inquirer, called this morning. He gives good evidence that the Spirit has made him free. He wishes to be baptized, but is advised to wait a short time, when it is expected some others will be ready to join him, and profess their love to Jesus by following him into the liquid grave.

Summary.

Efforts which have been made to advance the cause of Christ the past six months, have not been in vain. As regards the English department, which has fallen to my lot, I have the pleasure to say the congregation attending at the chapel, has nearly doubled since February last. Seriousness pervades the assembly, and from 15 to 20 are hopeful inquirers—besides five or six who give us good evidence of being the children of God. The temperance cause has prospered, and some who have been beastly drunkards, have abandoned their cups, and we trust the reform has been thorough. One man who has for years been habitually intemperate, often punished for crimes committed under the effects of ardent spirit, once receiving nine hundred lashes, which he says he deserved, appears penitent, and is hoping, through grace, to arrive at heaven. The monthly concerts for prayer, both for the spread of the gospel, and for Sabbath schools, have been well attended, and much interest has been taken in them. A Bible class of 12 or 15 have for some months met at the house of one of the brethren. More than 2570 English tracts have been circulated in this place, or sent to other places, where we trust they will do good. I have also had the pleasure to put in circulation nearly double that number of Burmese tracts and parts of Scripture. In view of what the Lord has done for us the past six months, we are led to rejoice and take courage. To God be all the glory.

We insert here an extract from another communication of Mr. Bennett, exhibiting the state of the

English School.

July 1. The school flourishes, and promises as much usefulness as our most sanguine expectations predicted of it. I hope it may become, in some respects, as beneficial to this part of the world, as the schools of the American Board have been to Ceylon.

It is now ten months since it was opened with 25 scholars—out of which ten months there has been nearly one month vacation. There have entered the school in all, 115 scholars, of which number 103 are now in the school, (though several of the Burmese attend very irregularly, and some are sick.) 12 have left from various causes, mostly from impatience of restraint, and a love of their former idle habits, though three of the number have entered upon their apprenticeship—one, a Chinese boy, in the printing office, and two Portuguese, one to a ship builder, and the other to a ship captain. The number at present is as follows:—Burmese 47—Chinese boys 17—Portuguese 14—East Indians 15—Armenians 2—Hindoos 5—Malay 1—Shan 1—English 1—of which number 14 are girls under Mrs. Bennett's care, and 35 are boarded.

We hope the blessing of Heaven has already descended on the school. A seriousness for some months past has rested upon many of the children. One gives good evidence of a change

of heart, and has asked for baptism. Another has asked for baptism, but does not give so good evidence. We frequently hear the children at prayers on both sides of us, and reading the Burmese New Testament, and useful books, especially those of the American S. S. Union. Two members of the school, (Burmese,) are pious, and we have hope of their future usefulness. One of these was in br. Boardman's school, and five of our present pupils were formerly in the school at Tavoy.

O for the descent of the Holy Spirit, and a waking up of the dormant energies of these poor children to behold their own danger, and that of their friends and countrymen, in bowing to stocks and stones, which cannot save them. One great cause of the success which has attended the Ceylon schools, is the *length of time* the children are kept under a moral and religious influence. Our hopes here are the same in some measure, in connection with their studying the English language, whereby their minds are enlarged and enlightened; and in which there are books sufficient to satisfy the most ardent desires; which is not the case in Burmese, where a paucity of suitable books is sorely felt.

There are now in the school more than 30 who can read in the New Testament pretty well. About half of them understand tolerably what they read, and the others read more mechanically than otherwise, though all are daily improving. 14 scholars are in Arithmetic, and have passed the simple rules; a class of 8 get a Geography lesson one day, and a Grammar lesson the next. Every Saturday the most forward write compositions in English, some of which are very creditable to them, though they all have a tinge of the Burmese idiom. The compositions for some time past have, many of them, been on religious subjects. Worship every evening in Burmese, is attended by nearly 40, the most of whom are boarders; and the Sabbath school is well attended. We wish to see our operations extended, and a Burmese school opened in every neighborhood around us, out of which the most promising pupils might be taken into the English school; but many places must wait some time, we fear, for want of suitable teachers.

I would not close this communication without an earnest request that this school may be remembered in all your prayers, and in those also of the American churches.

Armenians—The Soldier's Inquiry.

July 3. The Armenian brethren called on me to-day, as they expect to embark for Rangoon on the morrow. They have had much conversation with their countrymen here, and said very emphatically of them, "they know" (what their duty is,) "but do not do." This was said with reference to repentance and faith in the Lord Jesus, as the only way of salvation.

8. As I arrived at the chapel this evening, a soldier wished to know "what he should do to be saved?" He is a new case, has only been out to chapel twice, and says he has been a great sinner. He seemed much pressed down with the load of his sins, which I told him he could only be delivered from at the foot of the cross. How encouraging the truth, "the blood of Jesus Christ cleanseth from all sin." He is an all-sufficient Savior, he will save to the uttermost all who come unto God by him.

Burman Superstitions—Candidates for Baptism—Five baptized.

12. The brother of one of the native sisters, who is a heathen, is very ill, and to-day the Burmese doctor prescribed the following, as sure to cure him. "He must build, or cause to be built a sand Pagoda, with thirty-six pots, each containing a wax candle around it, and then he will get well!" Some of his heathen friends have followed the prescription; and now if he gets well, the pious act of erecting the pagoda, will of course have the credit of curing him—and if he should die, the prescription will be forgotten. It is not uncommon to see, at the present sickly time, children and even some grown persons with an old bone, the vertebræ of some snake perhaps, or a little bag enclosing some specific, suspended around the neck or arm, as a sure and certain preventive of disease. Were it not for a belief in the power of the gospel, it would almost seem that the superstitions of this country would never be obliterated.

13. A very interesting Sabbath school concert this evening, though very rainy, and though a strong wind carried away part of the roof of our house, and let the rain down upon us. Read a very interesting letter from br. Steevens at Penang, [see close of Journal.]

17. An examination of the school. Several of the officers and civilians attended, and the children of the school acquitted themselves better than I ex-

pected. The school was examined in Reading, Writing, Arithmetic, Geography, and Grammar. All seemed pleased with the progress of the pupils.

21. At an extra church meeting this evening, *four* candidates for baptism were examined, and unanimously received. And one who was long since excluded for drunkenness, (see May 6th,) restored. They all gave clear and satisfactory evidence that the change which had been wrought in them was of God. The spirit of inquiry seems to increase. We long to see a powerful outpouring of the Holy Spirit.

25. Attended Bible class at the chapel. I have met with them only two or three times; the number has nearly doubled, and about thirty were present this evening. The members seem anxious to become better acquainted with the best of books. May they be enlightened from on high to understand the Scriptures.

26. Lord's-day. Attended Burman worship as usual. At 1 P. M. attended my usual Bible class of the children in the school, and at 1-2 past 2 attended a prayer meeting at br. Osgood's. Had a refreshing season. O, it is sweet to surround the throne of mercy. Before evening services, visited a woman who has been a member of the church, but who was some months since excluded, who seems to be on her dying bed. Poor woman, she seemed to feel bitter against certain members of the church, and does not appear to feel that in a few days she will be summoned before her Judge.

30. This evening had another temperance meeting, and *eight* more signed the pledge, making fifty-one in all.

31. At an extra church meeting just before Bible class, another candidate was received for baptism, after which the Bible class assembled, and the interest manifested to understand the Bible, is very encouraging.

Aug. 2. Br. Brown baptized the five candidates, and in the evening, preach- to a very large and attentive audience, a discourse very peculiarly adapted to the state of his hearers.

9. This evening, before Bible class, at an extra church meeting, one of the boys in the school, an East Indian, was received by the church for baptism. He is the same mentioned April 15th. He has certainly undergone a great outward change, and I trust an inward one.

The following communication, referred to in the preceding journal, under date July 13, is inserted, partly to illustrate the agency of tracts in promoting religious inquiry, and preparing the way for the dispersion of the sacred Scriptures, and partly as an instance of the happy co-operation of private Christians in spreading abroad the knowledge of Christ among the heathen.

EXTRACT OF A LETTER FROM MR. G. STEEVENS TO MR. BENNETT, DATED PENANG, JUNE 25, 1835.

"I have much pleasure in informing you that I have put a goodly number of Burmese tracts into circulation, and some of the Burmans begin to call upon me for them, although I live a distance of three miles from where they are located. I am now getting pretty well acquainted at their village. I visited them last night, which is the third time since my arrival. They have a Kyoung, and a few priests, but no pagodas. There are not many Burmans here—I understand about 500 persons. On my first visit to them, I entered a respectable man's house, and asked him to accept of some books from me, when the following dialogue commenced. Will you accept of a book from me? 'What book is it?' A book that makes known the Eternal God. 'Yes, I have a number of these good books by me, and will show them to you.' With this he went into an inner apartment, and brought a large number of tracts. When I had perused them, I told him that they were of the same description as mine; I then asked him what use he made of them, and where he got them. He told me that he had brought them from Maulmein, and that he diligently read them, not only to his family, but that he frequently invited his neighbors, and read to them also. Truly, I was delighted with this information, and looked up to God for guidance to enable me to say something in his case. I remained for about half an hour, but was obliged to promise the man a portion of the Holy Scriptures, before I left him. This promise I have since complied with, for which he was very grateful. He received the Testament from me with an eye full of joy and gladness, and I hope I was thankful to the Disposer of all hearts, for the love I felt glowing within me at the time. May the Lord, of his great mercy, bless every means in operation for the promotion of the gospel, and the enlargement of the Redeemer's kingdom. My heart has been gladdened with the prospect of some of the poor Burmese in this place being

brought to a knowledge of the truth as it is in Jesus. I do really think that a faithful old Burman convert might do much good here, for God has promised to bless those who are faithful in his cause. There are some blessed means of grace in this place, the gospel is faithfully preached by the Rev. Messrs. Dyer and Beighton. There has been a dearth in religion here, but we look forward for a change in these things.

EXTRACT OF A LETTER FROM MR. JUDSON, DATED MAULMEIN, JUNE 30, 1835.

State of the Mission at Maulmein.

Since the beginning of the year, we have received six into the Maulmein native church. One has been removed by death, and one has been finally excluded, so that the present number is ninety-two. I have lately adopted the plan of employing several native assistants to itinerate in the town and the neighboring villages, for the purpose of making known the gospel, and distributing tracts. They meet every morning in my study to pray and to report the labors and successes of the preceding day. This gives me an excellent opportunity for correcting their mistakes, and furnishing them with new topics of argument and exhortation. I have never adopted a plan which pleased me so much, and appeared to be fraught with so many benefits both to the assistants and the people at large. I judge, from the daily reports I receive, that a spirit of inquiry and a disposition to listen are gradually gaining ground, in this uncommonly stupid, obstinate place. As to myself, I am never at leisure to go out, being closely employed in revising the translation of the Old Testament, and reading proof-sheets of Scripture and tracts. The first volume of the Old Testament was completed, in an edition of two thousand, on the 4th inst. the second volume having been previously done. The third and last (from Psalms to Malachi,) will, we hope, be completed in an edition of three thousand, before the end of the year. Besides the Old Testament, the presses have been employed in printing our standard tracts, in editions of thirty and forty thousand. I hope, as soon as the whole Bible is out of press, to be at leisure to add a few new tracts and elementary works to our present scanty stock, and also to attend to the more systematic instruction of the assistants, particularly the younger ones.

The translation of the New Testament into the Taling language has proceeded to the end of the 2d Corinthians. The principal tracts also are translated. Mrs. Judson is endeavoring to prepare herself to assist in that department. And, as soon as the new Taling types are ready, we intend to commence printing tracts and portions of the New Testament, for the use of the numerous population in this place, and all the country east of Rangoon, very few of whom can read any other language.

EXTRACTS OF A LETTER FROM MR. WEBB, DATED RANGOON, SEPT. 24, 1835.

The persecution referred to in the following letter, began, it will be recollected, at Rangoon the former part of the year.

Kyouk-Kheh, an interesting Karen, from the Karen Brook, visited me last evening, and staid through the night. The villages along the Karen Brook are subject to Maubee city, and have shared in common with the other Maubee Karens in the persecution. I learned from him several interesting particulars, a circumstance peculiarly gratifying, as we have not before heard any thing from these villages since the first of their troubles.

The Maubee governor has under his control one thousand houses. Before the persecution, Myat-thah, one of the Karen christians, was appointed by him ruler of one hundred houses. When the persecution began, Myat-thah and every other one who professed to believe in Christ, were seized and fined in all to the amount of 400 rupees, (about $200.) This was a heavy fine, considering that a Karen seldom has property to the amount of $50. Myat-thah was deposed from his office, and Kyouk-Kheh put in his place. He says that among the 100 under him 40 are Christians, and have been fined for their religion. He has not yet been baptized, though he says he and his wife, and all his relations worship God, and all suffered in the general persecution. He says the Karens are afraid to visit me, but they daily worship God, and never worship the nats, or the pagodas. Indeed, the whole account he gives of them is of a pleasing character.

One circumstance which he related incidentally, while it shows the errors into which the Karens are liable to fall without a proper guide, shows also their conscientious adherence to the instructions which they receive from those whom they suppose to have

learned the will of God. "Every Sabbath morning," he said, "the Karen Christians wash their heads and wash their bodies, *in order to obtain the Holy Spirit*; and then they spend the day in reading * and preaching and praying." Moung Na Gau, an interesting young Christian from Ava, who is studying the Scriptures with me, and teaching me the Burman language, said, "Ah, do you find that in the Scripture?" "Yes; does not Christ say we must do up all our work in six days, and rest on the seventh? And therefore the Karens do nothing at all on Sunday—And the teacher says we must wash clean, in order to obtain the Holy Spirit.† Did you not, teacher?" Moung Na Gau replied, "Many of these Burman rulers wash every day, and sometimes twice a day, and wear clean clothes, but they do not seem to have the Spirit of the Lord." I recollected the circumstance which led to this mistake. The Karens are noted for their filthy habits. It is common with them, I believe, to put on their cotton garments, at first white, and never wash them till they are worn out, and their bodies perhaps are washed nearly as seldom. These habits in this warm climate make them not a little disgusting, and besides this produce a kind of ring-worm, which in many instances extends over the whole body. Several Karens came to ask baptism, one of whom was in this condition. One of the native Christians asked if I had any medicine which would cure him. I said "Yes, if he will use soap and water every day, I think he will recover." I then urged the importance of cleanliness to health, and told them that as God had made our bodies, they were his property, and if we destroyed them, we destroyed so much of God's property; that I thought it a sin not to be cleanly, and that I wished them to tell all the Karens they saw, that when they came for baptism I should expect them to come clean.

This was the origin of their new ordinance.

We had heard nothing from Ko Thahbyoo for four months. Kyouk Kheh says he has heard of him at Pegu, preaching among about 2,000 Karens who live in that vicinity. When the persecution commenced at Maubee, his brethren advised him to avoid it; and so, like an apostle, when they persecute him in one city, he flees to another. You will recollect that in a former journal I said I had baptized thirty-one of these Karens. From all I can learn, there are many more who desire baptism, and who are hopeful cases.

Five Karens visited me about four months since, two of whom came five days' journey on foot, as they said, with no other business than to learn more of the true God. They lived, they said, a day's journey in the jungle back of Tha-ra-wa-day, (Sarawah) half way from Rangoon to Prome. Some Burmans from their town were at Tha-ra-wa-day, and received books from foreign teachers, which said men should not worship images, but the eternal God. The Burmans were angry, and tore the books in pieces. When they heard of it, they said, "These must be teachers sent by the true God; we will go and see them."

* Some of the Karens read Burman well, and 15 or 20 at Maubee can read the Karen tract.

† The Burman word *than-shin* signifies both to be holy, and to be clean—thus, wash *clean* to obtain the *clean Spirit*, which may have contributed to the mistake.

Mission to the Karens.

JOURNAL OF MR. VINTON.

(Concluded from page 87.)

Excursion to Karen Villages.

March 18. To-morrow morning I leave for a Christian village, about forty miles distant; where the native Christians have agreed to erect at their own expense a zayat, for a school during the rains. The Christians here have expressed many fears lest the intense heat should overcome me; but since the interest of the cause demands, I will not fear. While in the path of duty, the shield of the Almighty shall be my defence, and nothing shall be allowed to harm me. As I go, I feel a sweet assurance that the banner of my Lord will be over me, and his blessing attend me; so that this little excursion will turn out for the furtherance of the gospel.

19. The tiger that has recently committed so many depredations upon our little village, made his appearance again last night; so that we thought it not safe to start till nearly sunrise, when we proceeded on our way, and succeeded in reaching a small Karen village, a little past seven in the evening; and though tired as a slave, yet I was as happy as a prince, for we had had the privilege of preaching the gospel to a number of villages that never before heard it. (We went a new route.)

20. Arose before light and went on

our way. A little before noon we stopped at a house, and found a man more religious than his neighbors. For he added to the system of nat worship the worship of Gaudama. So attached was this man to the religion of his fathers, that he said he was resolved never to forsake it, even though it were proved false. We labored, but all in vain, to convince him of his folly; for he was resolved, he said, to go the old road though it should lead him down to hell. We finally told him, if he was resolved to go to hell, he must go; but we were resolved to prevent his children, if possible. He said, "Very well, they can do as they choose, but I will not forsake the way of my fathers."

About three o'clock, P. M. we reached the place of our destination. The expressions of joy at our arrival, I have never seen surpassed in any place. The Christians clustered around, and none seemed willing to relinquish the claim, that I should make his house my home during my stay among them. When I suggested (knowing their extreme poverty) that I would give some one a rupee to purchase a few fowls for us during our stay, *Lau Chaw*, the chief of the village, replied "No, he is my teacher, and I want the privilege of giving him and those with him, all they shall need."

A little before night, I went out and conversed with the villagers. Found one man who said he was ready to embrace the Christian religion, and was resolved in future to serve God.

21. Visited six villages to-day, and truly the harvest is plenteous but the laborers are few. Indeed there is a sound of an abundance of rain. I have hardly a doubt that could a good faithful missionary remain here only a few weeks, a glorious harvest of souls would be the result. Not a caviller have I found to-day. All have seemed to hear the word with gladness, and on leaving would assure us that so far as they understood the new religion, they liked it, and wished we would come again and teach them more about it.

At one of the villages where we stopped, found two Karens from Siam—both appeared well. After hearing a little about the new religion, one of them said he wished I would go immediately home with him, and preach and establish a school in his village, alleging as a reason, that the people would all become Christians. But when told I could not go now; and that there was to be a school established in Lau Chaw's village, he said he would remain and learn to read there, and then return and teach his own village.

22. Undertook, for the first time on the Sabbath, to conduct worship in Karen, and succeeded much better than I expected. The Karens wanted to know how it should be possible that one so recently arrived in the country, should be able to speak at all. I told them that God, out of compassion to their souls and in answer to my prayers, had helped me in getting a knowledge of their language. At the close of the morning service, the man who resolved so soon after my arrival that he would worship God, came forward and said, as he desired to keep all the commands of God, he wished to be baptized. He was unwilling that I should return without baptizing him; "for," said he, "I cannot keep the command to be baptized unless you will baptize me." On further examination, however, it was thought best that he should wait till I should visit them again, at the close of the rains. As it is known that we are to leave to-morrow morning, the Christians from the neighboring villages, and numbers that are not Christians, have resolved to stay and see us off.

23. On leaving, this morning, numbers called out, "Teacher, we want you should come back as soon as possible; for the time seems long to the close of next rains." About noon we came to a well near a village, where we stopped to cook rice and rest during the heat of the day. The villagers, when they were informed of our arrival, came out with presents of rice and eggs for the supply of our temporal wants, and remained as long as we staid, and listened with great interest to the truths of the gospel. When we left, they declared themselves believers in the new religion as far as they understood it, and requested that we should come again and give them further instruction. So we went on our way, and at night reached a village on one of the branches of the Dah-gyieng. Here we stopped for the night, and found two Burmans from Maulmein, (traders,) who said they had never before seen a Christian book or heard of Jesus Christ. I gave them tracts, and they spent the evening in reading them and discussing their merit. The next morning, one of them called out to me, saying, "Teacher, we are coming to Chummerah, to hear something more about this new religion. We like the books you gave us, and want further instruction."

24. Started this morning before light, and reached home a little before nine o'clock, A. M. Found Mrs. V. and the village in good health and spirits. During my absence a number of most interesting inquirers had been at the zayat. So anxious were they to see me, that they had waited a number of days for my return.

On a review of this little excursion, my overflowing heart cries out, "What shall I render to the Lord for all his benefits?" He has preserved my life and health, so that I am even better than when I left. He has given me access to, and the confidence of the natives, and helped me in urging home upon their consciences his holy truth; and in some instances, I trust, has accompanied that truth with a divine and saving power to their hearts. He has increased my confidence in himself; yes, blessed be God, my soul rests upon the divine promises with a more unshaken confidence than almost ever before. O how sweet is the assurance of "*Lo, I am with you always.*" And what is the inference? I shall have souls for my hire!! Yes; in this thirsty land shall be springs of waters; and it shall be a fruitful Eden of the Lord; a dwelling-place for the God of Israel. Amen, even so, come Lord Jesus, come quickly.

26. A Karen from the borders of China, called this morning to know if I could go and visit the Karens in the region where he lives. He has spent about two weeks with his brother, (a chief of a neighboring village,) and is now returning to his family. On his first arrival in the vicinity he came to the zayat, apparently from mere curiosity to see a white foreigner. But the truth found way to his heart; and from that time the whole current of his feelings and conduct has been entirely changed. His brother, an enemy to the gospel, says he is a Christian, for he prays to Jesus Christ, and will not worship nats as formerly. The native Christians here, say they get good evidence of his piety. He wishes to be baptized, but has concluded to wait till after the rains, when he designs to return here, with a number with him, and learn to read.

Visit to Maulmein and Tavoy.

27. Received letters from Maulmein and Tavoy, urging us to spend the coming rains in Tavoy. But how can I think of leaving my work here just at this time? It seems all but indispensable to spend at least another month in visiting different villages, for the establishment of schools. But if I go to Tavoy, I must go without delay, as there are no vessels going from Maulmein to Tavoy much later in the season.

28. There are so many weighty considerations in favor of our going to Tavoy, that we have finally concluded to leave for Maulmein, on our way there, after a short excursion to two other neighboring villages, to see if any thing can be done for the establishment of schools. The principal consideration in favor of going, is the fact that the Tavoy books so abound with provincialisms and foreign words, that they are not understood here, nor indeed by the main body of the Karen nation. The brethren there, think that by our spending the coming rains with them this evil may be remedied.

April 3. For a number of days past a feeling of sadness has been depicted upon the very countenances of the villagers. Their language is "What shall we do when you are gone? for we shall have no one to teach us, and give us medicine when we are sick." The children came in, this morning, and said if we must go, they wished to go with us; but when told they could not, numbers of them wept as though their hearts would break. Even some that were opposers when we came to this place, have done their best to persuade us not to go. Still duty calls, and we expect to leave this morning for Maulmein.

10. (Maulmein.) In my morning walk took a bundle of tracts, and found such unexpected demand in *this place* as greatly astonished me, and at the same time encouraged me to enter upon the work of morning and evening distribution. In my evening walk, took rising of fifty tracts and books, but had proceeded but a very little way before every one was gone.

12. Contemplating but a short excursion this evening, I took but a hundred tracts and twenty books, such as Digest, Psalms, &c., and started. I had proceeded but a very little way before I found myself surrounded with natives, crying, "Give me a book, give me a book." Many of them were children, whom I at first refused, but finally gave to one, who on receiving it, made his way through the crowd that by this time had assembled; and, running, gave it to his father, who immediately commenced reading it. I then gave to a few others; but the parents fearing the children might be unsuccessful, came themselves. I now found myself

unable to give more than half as fast as applications were made; and the applicants, fearing they should not be supplied, came literally upon me, and seizing the few remaining tracts in my hand, would have taken them by force. But I gave them to understand if they did not desist they should have none at all, when they let go, and I gave the last, and returned, not having been absent more than thirty minutes.

20. One week yesterday I went out with br. Osgood, and we gave between five and six hundred tracts and books; and yesterday we gave rising of six hundred. Such is the demand, that I have only to ride or walk the street, and the natives will come flocking out of their houses, to beg for books, till every one is gone. During our short stay here, (and we have spent between three and four days in the jungle,) br. Osgood and myself have distributed two thousand tracts and books.

As vessels have done plying between this and Tavoy, I succeeded in getting a passage in a schooner bound to Penang, to be put ashore at the mouth of Tavoy river. We expect to be off in two days.

29. Reached this place, (Tavoy,) last evening at so late an hour that we concluded to remain on board the boat till morning, when we inquired our way to the mission compound and were most kindly received by the mission families. Br. Wade had kindly prepared two convenient rooms in his new house for our accommodation, so that we are most pleasantly situated for the rains.

EXTRACT OF MR. VINTON'S LETTER, DATED TAVOY, JUNE 6, 1835.

Since our arrival in this place, in addition to my studies, I have been employed in distributing tracts, preaching to the soldiers, and teaching the Karens, who are here from the jungle, the science of music. The distribution of tracts has been no drawback upon my studies, for the exercise it affords is indispensable to my health. My mornings and evenings, when the weather would admit, I have devoted to this work; and generally, in my evening excursion, have been accompanied by brethren Wade and Mason, who have improved every favorable opportunity of preaching to the natives, while I would be visiting the houses or kyoungs in the immediate vicinity, giving tracts to all that could read and would take. And I have found but *very few* who were unwilling to take. The truth is, there is a *wide and effectual* door open for the distribution of tracts. True some may, and probably will be, destroyed. But shall we refuse to give on this account? But examples of tracts being destroyed are very rare; at least so far as my observation extends. Since coming to this place, I presume in more than a hundred instances, when I have asked a man if he would receive a tract, he would reply, I have the one you gave me the other day, but on learning that it was not like the one he had already, he would receive it with evident satisfaction. Indeed, nothing is more common than to find numbers, on our return, to whom we had given tracts, employed in reading them. On one homeward excursion I found a man who had collected his family around him, and was reading to them the tract he had just received. I have occasion to pass the house of one of the government men almost every day, where I have given a number of tracts and portions of the scriptures, and I almost invariably see from one to three employed in reading the books they have received. Indeed, the second man (Burman) in authority in the place, to whom I have recently given a number of books, said, the other day, to one of the native Christians, that he believed our religion, and was soon coming to ask for baptism, and inquired if the teachers would probably require him to relinquish his post under government as a condition of his reception.

The number of tracts and books I have distributed here, is rising of six thousand, containing more than two hundred thousand pages.—Soon after our arrival, the brethren requested me to take charge of the English department of the mission. In conducting this I usually spend an hour and a half, four evenings in the week, besides occasional visits at the hospital and barracks. On Sabbath and Thursday evenings I preach; Monday and Saturday evenings we have prayer meetings. Within five or six weeks, ten soldiers have entirely left off the use of all intoxicating liquors and have commenced attending meeting. Our assembly has more than doubled and I should think nearly trebled. There are a number of interesting inquirers, whom I have recently proposed to meet statedly on Wednesday evening. The few among them that are entertaining hope, are beginning to feel a deep anxiety for the conversion of their impenitent asso-

ciates; and their prayer meetings on Monday and Saturday evenings are held with special reference to this object. What will be the result, remains yet to be known; but we are hoping and expecting that the Lord will hear our prayer in the revival of his work. The Karen singing school, which I also undertook at the earnest solicitation of the brethren here, has succeeded beyond my most sanguine expectations. By the close of the rains I think some of the Karens will be able to read music at first sight, and that without aid.

As in my journal I have but merely alluded to Mrs. Vinton's school in Chummerah, I should add in this place that it averaged from twenty to twenty-five; and that the scholars made excellent proficiency, nearly one half of whom are members of the church. This school was of no expense to the mission, except for the assistant, as all the scholars were boarded by their parents, or, if from a distance, by the Christians here. Although attended with some inconvenience, we had the school in the zayat, so that we have not been obliged to build.

EXTRACT FROM A LETTER OF MR. WADE, DATED TAVOY, JUNE 6, 1835.

Karen Boarding School.

The children from Mata-myu and some other Karen villages, who, at the time of our tour among them before the rains, promised to come to Tavoy, and learn to read, (during this wet season,) came the latter part of April, in numbers which even exceeded our highest anticipations—amounting, males and females, to about 60; so that the school-house, and boarding-house prepared for them, are completely full. They give us great satisfaction in regard both to the progress which they make in learning, and their moral conduct. I would venture to challenge any school in America, embracing the same number of children, to exhibit a fairer specimen of improvement in study, and of good behavior. Though not required to devote but about seven hours of the day to study, they voluntarily spend also, most of the hours allowed for relaxation, in application to their books. In the evening, at candle light, they assemble, and pass an hour in learning to sing, under the instruction of br. Vinton; after which an hour is spent in listening to a sermon, or exposition of the scriptures, and devotional exercises.

I can scarcely contemplate 60 children under more interesting circumstances than this school presents. In the first place, they are children from the jungle, whose habits have been altogether dissimilar to those which study requires; children who had never been taught, by precept or example, the value of education; whose parents and ancestors, from generation to generation, never learned the *use* of letters; who, indeed, until the present generation, had no written language. These children we now see applying to study as if they had early been taught the importance of education, resembling in my imagination some beautiful flower-plant which had sprung up in a sandy barren soil, and for some years had felt the scorching rays of a vertical sun, until, almost leafless and sapless, it displayed none of the beauties of its kind; and was regarded as a thing of naught by every one who passed by; but at length, being found by one who knew its value, and transplanted to a congenial soil, it put forth fresh leaves, shot out luxuriant branches, and produced blossoms which perfumed the air, and attracted the admiring gaze of every one who before regarded it as a useless shrub.

But, in the second place, we must consider that these children, in order to receive instruction, must leave their parents and their native woods, and come to town to spend several months, during which time there is no passing back and forth, on account of streams, which become very deep and rapid during the rains—though, perhaps, never before a mile from home, or a day from their parents. See the children of a whole village under these circumstances setting out for Tavoy, distant between 30 and 40 miles, through a wilderness infested by tigers and other wild beasts. They have no stage coaches to carry them; no waggons, carts, nor any other modes of conveyance: they must go on foot every step of this long road; carry their own provisions and sleeping conveniences, as the journey requires two days, and must spend one night in the forest without a shelter. True, some of the parents accompanied them, but each one had to carry a load of his own. We did not see them when they set out, or while travelling this long and wearisome road, nor did we see them at night, when they laid themselves down to sleep on the bare ground in the midst of the infested jungle, but we

saw them when they arrived in Tavoy. It was near night, and they had endured the fatigue of a long day's walk. They came up in Indian file, each one having a basket slung from the shoulders like a knapsack, or from the head. Their limbs were indeed weary, but their countenances glowed with delight when they saw the missionaries whom they had sometimes seen in their native jungle. Is there a village in America, whose little children would have had moral or natural courage to attempt such a journey under such circumstances? Could we have expected it in children? Is it too much to suppose that the Divine Spirit put it into the hearts of these little Karens to attempt such an undertaking? And may we not hope that the scriptures will be fulfilled in them—"Out of the mouths of babes and sucklings thou hast perfected praise." Some of them indeed have already asked for baptism, and are under a course of religious instruction adapted to prepare them understandingly to follow Christ in that ordinance.

Mrs. Wade's time is altogether taken up in the school; mine in studying Karen, and preparing or revising books in that language, except an hour and a half or two hours in the afternoon, when I go out with brs. Mason and Vinton, to distribute religious books to those who will take them, and teach those who will listen.

NOTICES OF KO CHET-THING AND MOUNG SHWAY MOUNG.

For some account of the deportment of these Christian brethren on their return from this country to their native land, see p. 438 of our last volume. The following additional statements are extracted from letters lately received from Messrs. Vinton and Wade. Mr. Vinton writes:—

On our arrival, Ko Chet-thing immediately assumed the costume of his country, assigning as a reason his fear that the Karens would think him lifted up with pride, and might themselves indulge in a spirit of envy, that would much impede his usefulness. For the same reason he advised his wife to use but a few of the things sent her from America, adding that he would dispose of them, and appropriate the avails to the spread of the gospel. The little purse of money given him by friends in America, which he told you was Jesus Christ's, has been appropriated to the object specified. Knowing that he had some extra expenses of his own to meet, I offered to assist him in the erection of his school-house, but he refused, saying he thought he should be able to defray the whole expense himself. He has been most untiringly active, in his efforts to do good. At the time of our arrival at Maulmein, his family was at Newville, a Karen village, three days' journey up the river. As there was no convenient opportunity for him to leave immediately for that place, he determined to make a short excursion among the Karens in the vicinity of Maulmein.—During his stay at Chummerah it was his practice to rise in the morning before light, and I have repeatedly heard him conversing with inquirers after ten o'clock in the evening.

The influence of his visit to America upon his countrymen has been most salutary. His friends, and particularly his relatives, who opposed him in every way possible before he left for America, have now become more strongly attached to him than ever. They visited him repeatedly while at Chummerah, and he in turn spent about a week with them. During this visit much interest was excited in all that region on the subject of the Christian religion; and when he left, his friends proposed that he should come down and locate himself for the rains on the opposite side of the river; they would leave the Burman country, and come over and join him in the formation of a new Christian village, (for they were all resolved to be Christians,) on the English side. I advised him to comply with the proposal, and he has accordingly built him a house, and school-house. His wife teaches the school, and he spends his whole time in preaching.

Moung Shway Moung I have seen only once or twice, but report says he has been doing good; and I believe that both to him and to Ko Chet-thing their visit to America has been an essential benefit. Their prospects of usefulness are undoubtedly much greater than they otherwise would have been.

The communications of Mr. Wade are to the same effect. Speaking of the conduct of Ko Chet-thing while in this country, Mr. Wade says,—

"All the while he seemed to be actuated by the same feeling which he exhibited just as he was leaving America, when he held up the purse containing

all the dollars and cents which had been given him by different individuals, and said, "This no Ko Chet-thing money; Jesus Christ money. Chet-thing go Burmah, make school-house, teach child. No Ko Chet-thing monney." And when, as was sometimes the case, (for he understood a little English,) he heard unkind remarks, or saw contemptuous scowls, he would only ask, if the person was a disciple. On arriving in Burmah, as we were appointed to labor in Tavoy, we were soon separated both from Ko Chet-thing and Moung Shway Moung; but all the letters from the brethren at the station at Maulmein, bear honorable testimony to their devotedness to the work of preaching Christ to their countrymen. A letter just received from br. Judson, mentions the death of a native Christian, who had lately been baptized, and who he says was converted through the instrumentality of Moung Shway Moung. We have certainly reason to render thanks to God that by his own grace working effectually in them, they were preserved from the ill effects which we feared might result from their visit to America. I believe the whole matter was ordered of the Lord.

Chinese Mission.

The arrival of Messrs. Jones and Dean at Bankok from Singapore, was mentioned in our last number. Some of the incidents which occurred on their way, and during a few subsequent weeks, are noticed in the following

EXTRACTS FROM THE JOURNAL OF MR. DEAN.

Passage from Singapore.

July 9, 1835. At 8 o'clock this morning we embarked on board the "Futtle Barree" an Arab ship, bound to Bankok. She is a vessel of 400 tons, and affords us tolerable accommodations. The ship's company consists of a mahline, (or navigator,) and his mate, a naquodah (supercargo) and clerk, and a serang, who engages and provides for the lascars, (or sailors,) of whom there are thirty-four. Not one of all these, (including officers and crew,) can speak English. On leaving Singapore, where during the last six months I enjoyed many rich blessings and experienced the severest trials of my life, I felt a sadness indescribable and before unknown. My last work was to visit the grave of one, who one year ago encouraged me to bid farewell to my friends and native land with cheerfulness, and after a protracted voyage shared with me the pleasure of landing on these Asiatic shores. After standing for a moment with feelings which refused an attempt at utterance, I kneeled by the side of the grave, and prayed to Him for strength, who has declared himself "the resurrection and the life."

10. With fair winds, at five o'clock this morning, we passed Pooloo-Aur, an island five or six miles long, situated on the Malayan coast about one hundred and fifty miles from Singapore. Ten or fifteen miles from this we came to Pooloo-Symoe, an island of nearly the same extent as the former, and inhabited by a few fishermen.

At 2 o'clock P. M. we spoke the "brig Saugury, of Liverpool," forty days from Manilla, and at 4 o'clock spoke the "ship Sovereign," an English vessel, forty-one days from Canton.

11. At 6 this morning we passed the greater and lesser Redang islands lying off the coast of Calanton, a province of the Malayan peninsula, said to be rich in the production of pepper and sugar. In its hills and valleys are mines of gold dust and tin. This province is tributary to the king of Siam, and contains 50,000 inhabitants, all accountable to the King of kings, and needing the blessings of the Christian religion.

14. During the last three days, though sailing at the rate of 8 knots an hour, we have scarcely lost sight of the Malayan peninsula. While looking upon these beautiful vales, diversified with hills of different heights and inhabited by a multitude of immortal beings, I have been interested with the thought that all this land is included in the *grant* that is "given to the people of the most high God." O, when will the church come forth to take possession of her inheritance. What—but the culture of the Christian hand, is needed to change these desolate wastes to a fruitful field, and this wilderness to the garden of the Lord?

16. At 7 o'clock this morning, just one week from the time we left Singapore, we came to anchor near the bar at the mouth of the Meinam river. Here we overtook the "Hind," the only vessel that left Singapore for this place during our residence there. Here we also met the "Lord Eldon," an English ship, returning from Bankok. A few small junks are seen leaving and entering the river. At the right of us the island "Se-chang," rising in

three broken points, presents a striking contrast to the monotonous level of the main land, which from this distance has the appearance of a regular line of bamboo hedge bounding the water's edge.

After breakfast, in company with Mr. Jones and the naquodah, I took the long-boat for Pak-Nam, a town of four or five thousand people, situated on the east side of the river, about 2 miles from its mouth. Here, after stipulating with the Rajah for the passage of the ship, the naquodah took Mr. Jones and proceeded to Bankok, leaving me in the custom office with the expectation of returning to the ship at 12 o'clock in company with the pilot.

The most interesting objects of the scenery of this place, and indeed the only things which have any semblance of neatness and decency, are its forts, built of brick and overlaid with a kind of cement made in part of shell-lime. There are two rows of these fortifications, one on each side of the river, in addition to a circular one standing on an island nearly at its centre. This presents a beautiful appearance to one coming up from the mouth of the river. It is built of the same materials as the others, with three tiers of guns. The island is 70 or 80 feet in diameter, having in the rear of the fort some small trees, which give to the whole a tasteful appearance. On another island, just above this, is a pagoda 100 or 150 feet in height.

17. Instead of leaving Pak-Nam at 12 o'clock, according to appointment, with great difficulty I succeeded in starting the pilot at 5 o'clock this morning, and after beating about the bar in a most perilous manner, in consequence of a violent storm, reached the ship at 2 1-2 P. M.

Arrival at Bankok—Chinese Worship.

18. Learning that the ship must be detained a week or more for high water, we took the long-boat for Bankok—about forty miles distant. We were obliged to stop at Pak-Nam to leave our names on record, as subjects of his majesty's dominions, after which we were allowed unmolested to proceed on our way.

Passing several brick forts, containing from twenty to fifty English guns each, and frequent canals intersecting the river, we came to Pac-late, a town containing 15,000 Peguans, besides a few Siamese, Chinese and Burmans, situated 10 or 12 miles from the mouth of the river. By taking a canal in sight of this place, we crossed a bend in the river, by which we saved a distance of 12 or 15 miles, and arrived at Bankok at 8 o'clock this evening.

19. Sabbath. This morning Bun-ti, one of the native Christians, met nineteen of his countrymen, (Chinese,) at our house, where he read and explained to them the Scriptures, and led the devotions of the company in prayer and singing. The singing consisted in chanting the lxvi. Ps. just as it is translated into their language. And though it had not the measure of English verse, yet those tones of the voice which are the natural expressions of devotional feeling, with the manifest sincerity of the performers, led us back to the ancient bard of Israel, pouring forth, in his own language, the sentiments of his overflowing heart.

After this, we went to br. Robinson's* in a different part of the city, where we had religious services in English. In the evening I had an interesting conversation with Bun-ti. In the course of his remarks concerning his religious enjoyments and Christian faith, he said that he "understood but little of the Bible, but what he did understand, he *trusted* in." My first impressions are that he is an intelligent, humble and devout Christian.

Siamese Temple—Interviews with the Pra-Clang and the Chief Priest.

20. This morning Mr. Hunter, (an English merchant,) very kindly came with his boat, and took us to the acting Pra-Clang, or minister of foreign affairs. Returning late last night from the palace, he was yet asleep. We therefore went to visit his temple, (each nobleman, as well as the king, having his own.) This is located on a choice spot of ground, 15 or 20 yards from the river, and surrounded with trees arranged in the most tasteful manner. As the magnificence of this place far transcends all my efforts at description, I can in no way give a more correct idea of its greatness—its gilded doors—its walls, posts and beams overlaid with gold—its molten sea—its tables of stone, and the courts for the priests—than by applying to it the account given of Solomon's temple.

On returning, we had an audience with the Pra-Clang, who seated himself on the floor of his open court, giving us a seat on a floor one step below him.

* Missionary of A. B. C. F. M. at Bankok.

His attendants were still lower, and upon the ground, and never appeared in the presence of their lord, but on their hands and knees. The prince, after making several inquiries, such as—why we came here—how we were supported—whether we took pay for medicines, &c., allowed us to retire, while he is to report our arrival to the king.

22. Last night the chief priest of the Pra-Clang's temple came to congratulate Mr. Jones on his return to Bankok, and inquire about the books he had been preparing in the Siamese language. He is a man of good sense, and appears to be sincere in his expressions of friendship. He has read the few books that have been rendered into Siamese by the missionaries, and desires to see an entire translation of the Scriptures.

31. Prince Chow-Fa, with a train of attendants, called at my house last night, at 10 o'clock. He is very friendly, possesses much good sense, speaks English intelligibly, though not extensively, and has too much real dignity to refuse to receive instruction from foreigners. So far as I can learn, it is generally thought that he will succeed the present king. If so, he will exert an influence upon the people favorable to intercourse with civilized nations, which will furnish at least some advantages to our missionary operations.

State and Prospects of the Mission.

August 2. Sabbath. After Chinese service this morning, some arrangements were made with the little church for the observance of the Lord's Supper on the next Sabbath, after which some inquiries were made of Bun-ti concerning some who had proposed connecting themselves with the church. He said there were several who had cast away their idols, but none who gave evidence by their lives that they had been "born again."

3. First Monday in August. We have to-day observed the monthly concert, with our missionary friends here, much to our spiritual enjoyment. The promises and presence of our Savior were refreshing to our souls. I have seldom felt prayer to be a greater privilege or a more efficient instrument in the missionary work.

In looking upon the creatures around us, who claim relationship to the human family, the inquiry naturally arises, "Can these dry bones live?" Nothing but the promise of God is sufficient to sustain the belief, that all nations are to be converted to the Christian faith. But when we read that the "kingdom and the dominion, and the greatness of the kingdom, under the whole heaven, is to be given to the people of the saints of the Most High," our tears for their present misery are mingled with joyful hopes for the better inheritance of their posterity. O! how many generations must sink from the heathen's wretchedness on earth to the idolater's eternity, before the gospel shall be published with saving efficacy to every creature!

We are situated not in the most populous but in a healthy part of the town. We have native houses on three sides of us, and a ship-yard between us and the river. This yard, being nearly square, contains from one to two acres of land, and affords us a healthful circulation of air from the water. The city* extends about two miles below and six or seven above us. If we were nearer the centre we should have more calls for books and medicines still; at present we have as many as we can conveniently attend to in connexion with our studies and other duties. We find, in the society of our missionary friends of the American Board, much enjoyment, and hope that our co-operation will be conducive to the progress of the common work in which we are engaged. They are situated about a mile or a mile and a half above us, on the same (i. e. east) side of the river.

8. The abiding impression that death is near, bids me do with my might, what my hands find to do: again the wasting health of some, and the united testimony of all, (who have had experience,) counsel me to beware of great exertion at the beginning of the race. It is no small trial to the missionary among the heathen, while seeing the much that needs to be done, to reflect upon the little he is able to do, and to reduce that little to less, for fear it should reduce itself to nothing. The brevity of the missionary's life furnishes one among the many arguments in favor of having a sufficient number of men at each station, that each man may devote what little time and strength he has to a specific object. None would think of assigning the duties of a pastor, evangelist, college president, convention's secretary, and news-paper editor to one man; still is it not thought that the missionary to the heathen, in connexion with acquiring the language, can translate the scriptures, preach the

* By this I mean the whole population of the place, without and within the walls.

gospel, heal the sick, and superintend schools,—and all in the short period he is expected to live in a debilitating and deathful climate? Is it said there are not men to be found to furnish a supply in these several departments of service? But where are the young men of Christian privileges, and Christian professions? Are there not such in sufficient numbers, who love Christ and the souls of men enough to make an effort to meet the demands of at least the few stations already established among the heathen? How long shall the representations of those who have been sent out to explore the land, be disbelieved, or disregarded? Is it wonderful that a missionary, in view of the paucity of laborers in the extensive harvest, and the dulness of hearing on the part of those "who have ears to hear," should relinquish his entreaties, and endeavor to do what he can *alone!*

9. Sabbath. This morning, as is usual on the Sabbath, about twenty Chinamen, besides the boys of Mrs. Jones's school, assembled at 9 o'clock for religious worship. The exercises were commenced by a prayer in English, when Bun-ti read and explained select portions of scripture from the Old and New Testament. After which they all united in chanting one of the Psalms, and Bun-ti closed with prayer. At the close of the exercises, those who could read received books, and to those who had need of healing, we gave medicines. On account of the heavy rains, we were unable to meet the rest of our missionary friends here, as usual, at two o'clock, P. M. for religious service in English. At four o'clock, with br. and sister Jones, I met the little Chinese church to celebrate the Lord's Supper. Before receiving the symbols, Bun-ti read to his brethren the account given by Mark of the treachery of Judas, and the institution of this blessed ordinance. I have seldom enjoyed a richer feast than this. The last season that I enjoyed at the communion-table, was in America, with one who has since been removed from my side, and is now sitting at the "marriage supper of the Lamb." Among those with whom I now associate are two, whose declining health speaks in the language of their Master, "I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God."

These few lambs in the wilderness have been preserved by the "Good Shepherd," and though embarrassed by poverty, persecution, and disease, they still hold on their way. And though their faith is still weak, and their religious knowledge, from the fact that their spiritual guide has been devoted to a people of a different language, is still limited, yet we have the satisfaction to hope that, if they die, they will go to be with their Lord; or if they live, they will be as "lights to the world, and the salt of the earth." Should their small number be soon reduced by death, as there is too much reason to fear, it remains for the blessing of God upon the feeble instrumentality he is employing, to determine whether the vacancy shall be supplied from the poor heathen around us. It is our earnest prayer that the Lord will not suffer this light which he has kindled in this heathen land, to go out in darkness. Is there not need of more fervent prayer among the saints at home, as well as the missionaries abroad, before the gospel will exert its own power upon the heathen?

11. Bun-ti has spent some time in reading and conversing on religious subjects with those who came to us for medicines. It will require some time, but we hope, with our imperfect knowledge, in this way to increase the number of our little assembly on the Sabbath, besides securing opportunities for distributing portions of scripture, and giving many exhortations to those who otherwise would never hear the gospel of our Savior.

We desire to secure a suitable lot, where we may have a mission establishment, including a chapel, a printing-office, and a dispensary in the same compound. We shall probably not be able to purchase land at any rate, but we may lease it for an indefinite period to suit our own convenience—on which we may erect buildings at less expense than would in a few years be incurred by rent. In the work in which we are engaged, we find many embarrassments; some were expected, many are unexpected, but we have the promise that this is to become a Christian people, and we are to make our calculations accordingly.

Arracan.

EXTRACT OF A LETTER FROM MR. COMSTOCK, TO REV. MR. W. OF B., DATED KYOUK PHYOO, JUNE 1, 1835.

With us "the day is past and gone," while you, I suppose, are just beginning its more important duties. S. and I have observed the monthly concert

this evening, and have tried to supplicate the divine blessing upon those dear churches where our names are recorded, and I doubt not that when they bow before our Father's throne this evening, we shall be remembered. Every thing is vastly different here from our highly favored native land, and so changed is the whole current of thought and feeling during the first months of one's residence among the heathen, that he seems almost to have commenced a new existence. Religion is the same every where, but the associations connected with it here, are so different from those which pertain to it in America, that it seems almost new. At home we regard the divine character more in the abstract, here we compare it with that of the heathen's god; there we look upon God as possessing every perfection in an infinite degree, and therefore every way worthy of our supreme love, &c., here we add to this the idea that among all that are called gods he is the *only* God, and is *infinitely superior* to them all. So with regard to the law of God, the reward of the righteous, &c. &c. All are viewed in a new light. How far superior is the divine law requiring holiness of heart, to one which leaves this great fountain of evil untouched, and merely attempts to dry up some of the inconsiderable streams. How rich a blessing is the Christian's heaven in contrast with the Burman's nigban! But you see what I mean from the above remarks, and are prepared in a degree to enter into our present feelings. The religion of Christ loses nothing by the closest inspection, and a comparison of it with the best system of heathenism, (and certainly the religion of Gaudama has many claims to such an appellation,) renders it still more precious. I find myself at a loss now in explaining definitely what I mean; but I can say, that if I ever gloried in the cross of Christ, I have done so in Arracan.

Donations from March 15 to April 15, 1836.

Ohio—Aurora, Portage Co.,—a friend, $11; Twinsburgh Bap. Ch. 3,50; Hiram and Troy Bap. Ch., 1; Streetsborough Fem. So. of Bap. Ch., 5,00; Dea. Franklin, 50 cts. for Bur. Miss.; Jer. Mason, for Bur. Tracts, 5,00—per J. E. Jackson, treas., &c., 26,00
Cleveland Bap. Ch., 17,00; Mrs. Townsend's children, 13,50, 30,50
for Bur. Miss., per B. Rouse, Esq., ——— 56,50

Georgia—Sunbury Fem. Mission. Soc., for Burman Tracts, 7,00
for Foreign Missions, 52,50
per Prof. Ripley, ——— 59,50

New York—Albany Fem. Soc. of Pearl St. Bap. Ch. for sup. of Moung Oo-Doung, a Bur. preacher, one year, per Julia A. Humphrey, treas., 100,00

Am. Tract Society, for the distribution of tracts in Siam, per O. R. Kingsbury, Esq., treas., 1000,00

Pennsylvania—Philadelphia Youth's Missionary Society of First Baptist Ch. S. S. for Bur. Schools, per W. T. Brantley, Jr., 60,00

Philadelphia—Youth's Burman Edu. So., connected with Spruce St. Bap. Ch., to educate two Burman children named Gideon B. Perry and Abby B. Perry, per D. P. Bussier, treas., 86,46

Rhode Island—Soc. of Miss. Inq. of Brown Univ., per A. S. Lyon, treas., 10,00

Massachusetts—Boston, an individual, North Bap. Ch. Hanover avenue, 1,00

Boston, a female friend to missions, for support of a Bur. or Karen preacher, at the discretion of Mr. and Mrs. Wade, 60,00

Virginia—Richmond Bap. African Missionary Society, for the African Mission, per A. Thomas, Esq., treas., 80,00

Virginia—Richmond Youth's Missionary So. of 2d Bap. Ch., 115,00
Fem. Missionary " " " 33,40
per Rev. J. B. Taylor, ——— 148,40

Richmond Fem. Miss. So. of Second Bap. Ch., formedicines for African Miss., per Rev. J. B. Taylor, 15th Dec. '35, 23,00

Massachusetts—Medfield Bap. Ch. for Bur. Bible, per Rev. H. N. Loring, 29,00

South Carolina—General Committee of the Charleston Association, as follows: Goose Creek ch., 12,12; Wassamsaw, 4,13; Mount Olivet, 7,75; Mr. C. Entzminger, 5,00; Congaree, 28,25; Two sisters, 1,50; Columbia, 47,50; Rev. John F. Marshall, 100,00; Columbia, mon. con., 6,13; Mr. B. F. Smith, 50,00; A friend through the post office, by Rev. B. Manly, 30,00; Miss J. Cameron, 2,00; Miss J. Thompson, 2,00; Charleston Bap. ch. mon. con., 14,38; A mite for Burmah, 5,00, 315,76

Edgefield Association, as follows: Lexington, 3,63; Cloud's Creek, 4,25; Sardis, 9,50; Red Bank, 3,75; Z. Rudolph, 10,00; Z. Rudolph, Jr. 5,00; Mrs. E. Y. Peay, 5,00; Rev. M. Abney, 1,00; Pine Pleasant, 25,50; Sister Springs, 13,87; Siloam, 13,00; Providence, 8,38; Beulah, 13,56; Bethany, 21,00; Mrs. G. Nicholson, 2,00; Mrs. I. Blocker, ,50; Mount Moriah, 29,06; Fellowship, 13,56; Good Hope, 12,87; Edgefield, 15,00, per Rev. Jesse Hartwell, 210,43——526,19

H. Lincoln, *Treasurer.*

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